4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

429 his patrimony, until he attains his majority, which ranges
428 from 16 to 20 years, according to the maturity of judgment
[884] shewn by the individual, when he puts his ward in possession of it, and renders him an account of receipts and disbursements during the period of his nonage.

428 If the deceased has left no children, the widow adopts a
597 child of her relations, if procurable, or otherwise of her tribe, and he succeeds to the property on his attainment of the proper age, provided he has been adopted formally and according to the usage of the clan.

c. Wedding and married life.

582 [178] The marriage-customs of the present day present a curious mixture of old and new rites, fashions and notions.

In ancient times, it would seem, the marriage festivities had a peculiarly communal character. On some great day a family would call together the whole gráma (village), that is all the families of one of the rice-valleys, girt with farm-
[304] houses, to a feast. The youths would have their ears pierced
[335] by the carpenters for earrings, and the maidens had rice strewn upon their heads. This was in those days called the
[574] marriage feast. The whole community feasted together, and the young people were now at liberty to go in search of husbands and wives.

304 In the low country the piercing of the ear is generally
[171] performed by the goldsmith, except in out-of-the-way places, where a goldsmith is not to be found. In such a case another branch of the trade-fraternity, smith or carpenter, may act for
[335] the brother-goldsmith. In Coorg the carpenter has the exclusive privilege of piercing the ears for ornaments.

[582] The girls have their ears pierced in early childhood. When they come of age, the ceremony of putting on their heads some corns of rice is a token of their being free to marry.